

CHAPTER I

INTRODUCTION

This chapter will explain about the background of the researcher on selecting the research title, the formulation of the problem issues, the research objective, the research benefit, the term limit, and the systematic of writing.

A. Background

It's *sunnatullah* that human created by Allah SWT to be *Abdillah* (his servant) and the caliph on earth. Human should be able to develop the nature or potential that has been given by Allah. Human should have a provision of moral, good ethic in carrying out the mandate in order to create a harmonious life. This is where the role of educators; the family, the society, and the school, to provide Islamic religious education, as an effort in developing human potential that can determine the human character itself, as well as a determinant of national character.

The form of character desired by the family, society, and school as the responsible party of the education of the child is definitely a good character, reflecting the spiritual attitude, that's the tendency to react to interpret every behavior and activity as worship. The formation of a good spiritual attitude should be done from the beginning of the education process, that's since education in the family, in the community, then in the school.

The education in the family and the society has very big role in the formation of a child's spiritual attitude. The attitude arises because of something that causes a

reaction (stimulus).¹ The family, as the primary group for influential child which is very dominant, is expected to provide stimulation to the child who is able to shape the spiritual attitude of the child. This role is a parenting pattern that is applied to the child consistently over the time.² Similarly, the surrounding society which is as the domain of the child in socializing, so that the society can also cause a reaction to the attitude of the child who tends to follow the pattern of the society.

Furthermore, which also plays a role in the formation of the spiritual attitude of a child is a teacher at school along with the whole community in the school. Human resources in the school also play an important role in the formation of the spiritual attitude of child, because the activities of a child in the school is the whole psychological experience of the learners both social and emotional, and intellectual absorbed by the learners when interacting with the community of the school while the learners are in the school.³ Therefore, the school must provide a learning which is particularly capable of shaping the spiritual attitude of a child, that's education of Islam.

The Islamic learning (PAI) is a conscious effort to prepare the learners in believing, understanding, experiencing, and practicing Islam through guidance, teaching, and training activities by paying attention to the demand to respect other religions and interfaith relation in the society in order to realize national unity.⁴ According to the constitution No. 20 in the year 2003, that the holding of religious

¹ M. Sultan Al-Maududi, *Pembentukan Sikap dan Tingkah Laku*, dalam Blog yang di Publikasikan pada tanggal, 24 November 2016. diakses pada senin 23 Mei 2017

² Yuhanda Safitri, *Hubungan antara Pola Asuh Orang Tua Dengan Tingkat Depresi Remaja Di SMK 10 ovember Semarang*, Dalam Journal Keperawatan Jiwa. Vol. 1. No. 1, 2013

³ Muhaimin, *Pengembangan Kurikulum PAI Di Sekolah, Madrasah, Dan Perguruan Tinggi*. (Jakarta : PT. Rajawali Grafindo Persada, 2006), hlm : 133

⁴ Abdur Rachman Shaleh, *pendidikan agama dan keagamaan; Visi, Misi, dan Aksi*, (Jakarta: PT Gemawindu Pancaperkasa, 2000) hal. 31

education in the school has an intention to form the learners into human being who believe and piety to God Almighty and have a noble character.⁵

PAI in Indonesia has a very strong foundation. Based on the juridical basis, the implementation of PAI can be seen in the Indonesian ideology that's Pancasila, especially the first principle which reads "Believe in the one supreme God". The purpose of the national education is the development of the potential of the students to become human being who believe and piety to God Almighty, have a noble character, healthy, knowledgeable, capable, creative, independent, and democratic and responsible citizens.⁶

In addition, in the constitution No. 20 in the year 2003 on the national education system also directed that education doesn't only provide an opportunity to form a mere Indonesian people but also personality or character, so that later will present a generation of the nation that grow and develop with the character breathing the noble value of religion and nation. Similarly, the objective contained in the article 1 of the constitution No. 20 in the year 2003 on the national education system that's the learners are actively developing their potential namely spiritual strength, self-control, personality, intelligence, noble character, and skills.⁷ This proves that every citizen must believe in God. It means Indonesian must have a religion and must hold to the religion followed, as well as Islam, and PAI has the purpose to form the people who believe and piety to God Almighty (Allah SWT).

⁵ *Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang system pendidikan Nasional (sisdiknas) beserta penjelasannya*, (Bandung: Citra Umbara, 2003) hal. 42

⁶ Hamalik, Oemar. *Proses Belajar Mengajar*. (Jakarta: PT Bumi Aksara, 2005), hal. 1

⁷ *Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang system pendidikan Nasional (sisdiknas) beserta penjelasannya*, (Bandung: Citra Umbara, 2003) hal. 42

According to the Islam religion, Islamic religious education is the command of Allah SWT to every human as a manifestation of worship to Him. The command in the Qur'an is contained in Q,S Ali-Imran in the verse 104:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ١٠٤

Meaning: and there may spring from you a nation who invite to goodness, enjoy right conduct and forbid indecency. Such are they who are successful.⁸ (Sura Al-Imran : 104).

At verse 104 Sura Ali-Imran is explained that Allah SWT recommends must be there is a group of people who calls on virtue (the deeds that are closer to Allah SWT) and prevents of the Evil (the deeds that keep away from Allah SWT).⁹ The calling process on this, if it's associated with the educational institution, is embodied by the existence of the Islamic learning.

The juridical and religious foundations prove that the implementation of the Islamic learning is very important to be done. The existence of giving, fertilizing knowledge, and practicing PAI for learners is expected, they are able to develop the *fitrah* of Islam toward the formation of the main personality according to the Islamic Learning. Therefore, it is necessary for educational devices to support the realization of the objective of the PAI, one of the most important is the appropriate Islamic education curriculum, as a guide that regulates the activities of Islamic education at school,¹⁰ so that it is able to realize the goal of Islamic education.

Over the time the challenges faced by the Indonesian educational institutions are very complex, including internal challenges related to the educational condition when it's

⁸ Departemen Agama Republik Indonesia, *Al-Quran dan Terjemahannya*. (Bandung: Jumanatul Ali-Art, 2005) hlm. 64

⁹ *Ibid*, hlm. 64

¹⁰ Muhaimin, *Pengembangan Kurikulum Pendidikan Agama Islam, di Sekolah Madrasah dan Perguruan Tinggi*, (Jakarta: PT Raja Grafindo Persada, 2007), hal. 11

associated with the educational demand that refer to 8 (eight) National Education Standards which include: content standard, process standard, graduate competency standard, standard of educator, education personnel, facilities, infrastructure standard management standard, standard of financing, and educational assessment standard. Further external challenges are related to the flow of globalization and various issues related to the environmental issues, advances in technology and information, the rise of creative industries, and culture as well as the development of international level education. The challenges are a rational factor for the development of education, especially in the field of curriculum in Indonesia.¹¹

Every curriculum that has been effect in Indonesia from the prior period 1945 to the 2006 curriculum has several differences in the system. The differences in the system can be overbalance and shortcoming of the curriculum itself. The shortcoming and overbalance may be derived from the foundation, component, evaluation, principle, method, and model of curriculum development. To remedy the existing shortcoming, a new curriculum is developed which is expected to meet the need of the society and the demand of the time. Therefore, the curriculum in Indonesia will continue and change in accordance with the previous explanation. The existence of gap from the implementation of educational unit level curriculum (KTSP) then compiled the curriculum 2013 (K-13) which is expected by the formation of K-13 can improve the quality of education in Indonesia.

K-13 was designed to answer the educational challenges of Indonesia. Based on the rational development of K-13, there were some factors behind the development of K-13, including internal challenges related to the educational condition associated with educational demand referring to the 8 (eight) national educational standards as mentioned

¹¹ Permendikbud RI Nomor 70 Tahun 2013 tentang *Kerangka Dasar dan Struktur Kurikulum Sekolah Menengah Kejuruan/ Madrasah Aliyah Kejuruan*.

above, as well as responding to the external challenges pertaining to the development of education in the international arena.¹²

K-13 is more emphasis on the attitude competence, especially spiritual attitude. This can be seen from the structure of the competence which is expected in K-13 by putting the core competence of spiritual attitude in the first part of each subject. The core competence (Ki-1) which is the first reads “living and practicing religious teaching that he embraces”. If you pay attention to the Ki-1, the religious education should be the most important role in the formation of spiritual attitude. That’s, the effort of how the learners are able to live and practice the religious teaching well. So that by living and also practicing the religious teaching well is manifested a good attitude or behavior, because in K-13 the aspects of attitude and behavior are the aspect assessment which are very important. If the students behave or behave badly, it is considered all the values are less.

K-13 in the application level still can’t be applied evenly in all schools in Indonesia. Only certain schools are capable and competent in applying the K-13, one of them is Muhammadiyah Vocational High School (SMKM) 1 of Kepanjen, which becomes the object of the author’s research in this final project of thesis. Based on the interview with one of the teachers of PAI in SMKM 1 of Kepanjen, SMKM is one of the schools made as sequential of the implementation of K-13 in the scope of Malang Regency, this school has applied K-13 since its inception.¹³

SMKM 1 of Kepanjen, although has applied K-13, still does not change its trademark as the school Muhammadiyah, that’s, it’s not teaching the subject of PAI, but it teaches the subject of Al-Islam and Kemuhammadiyahan compiled and designed by the regional leadership of Muhammadiyah of East Java (PWM JATIM) to accommodate the learning of

¹² *Ibid*, Permendikbud RI No. 70

¹³ Hasil wawancara dengan Pak KHusnul Amin (Guru Al-Islam), 20 maret di kediamannya, jam 18.20

religion in it. The formation of spiritual attitude as contained in Ki-1K-13 is expected to be achieved with and based on both subjects which have been the characters the schools of Muhammadiyah.

As the school under the Muhammadiyah movement, the University of Muhammadiyah takes on a mission to realize the Muhammadiyah mission, that's, organizing an education of Al-Islam and kemuhammadiyah as part of Da'wah Amar Makruf Nahi Mukar in the broadest sense. Al-Islam and kemuhammadiyah learning at institution of Muhammadiyah occupies a strategic position and even becomes the driving spirit and the main mission of the school of Muhammadiyah. Al-Islam education and Kemuhammadiyah also become the strength of the school of muhammadiyah because it can be the base of spiritual, moral and intellectual power for all SMKMa civitas. Al-Islam education and kemuhammadiyah are also as the identity of the academic community SMK 1 of Kepanjen, that's, as the muslim who has a good deed, intelligent, progressive, has a soul of leadership, and cares about personal issues, people ad nation. If the learning of Al-Islam and Kemuhammadiyah can take place effectively and can achieve the goal, then it can be said that it is success to manage the main mission of the school of Muhammadiyah and vice versa. Therefore, the improvement of the quality of Al-Islam and Kemuhammadiyah learning which includes materials, methodology, educators, and teachers, learning resources, regulations and supporting policies are necessity.¹⁴ Based on the author found in the beginning of the observation, the author was finally interested in examining more about how the formation of spiritual attitude based on Al-Islam and Kemuhammadiyah at SMK 1 of Kepanjen.

¹⁴ Saipul Wakit, dalam Journal Penelitian Iptek Fakultas Ilmu Kesehatan Universitas Muhammadiyah Jember, January 2016

B. The formulation of the problem

To be more focused and detailed the subject matter discussed in this research, then the issues that will be discussed based on the background of the problem above can be formulated in some forms of questions which are as follows:

1. How is the formation of the students' spiritual attitude based on Al-Islam and Kemuhammadiyah at SMK 1 of Kepanjen?
2. How is the evaluation of the process of establishing the students' spiritual attitude based on Al-Islam and Kemuhammadiyah at SMK 1 of Kepanjen?
3. What is the expected result of the formation of the students' spiritual attitude based on Al-Islam and Kemuhammadiyah at SMK 1 of Kepanjen?

C. The research purpose

Based on the formulation problem above, the purpose of this research is as follows:

1. Describe how the formation of the students' spiritual attitude based on Al-Islam and Kemuhammadiyah is at SMK 1 of Kepanjen.
2. Describe how the evaluation of the process of establishing the students' spiritual attitude based on Al-Islam and Kemuhammadiyah is at SMK 1 of Kepanjen
3. Describe what the expected result of the formation of the students' spiritual attitude based on Al-Islam and Kemuhammadiyah is at SMK 1 of Kepanjen

D. The benefits of the research

The results of this research are expected to provide the benefits both theoretically and practically which are as follows:

- a. For the teachers

This research is expected to contribute ideas for the teachers in internalizing the values of spiritual attitude to their students.

b. For the community of the school

This research is expected to provide information and input in order to improve the education quality in the school.

c. For the board of the Muhammadiyah movement

This research is expected to provide information and input in improving the education quality of the school of Muhammadiyah.

d. For the researcher

This research is expected to enrich insight of the researcher about the effort of forming the spiritual attitude to the students, so it can be used as a capital to improve the quality as the candidate of a religion teacher in the world of education.

e. For the society in general

This research is expected to provide information about the importance of effort to form a spiritual attitude for the students to the wider society.

E. The term limit

In an effort to avoid misinterpretation and ambiguity, the affirmation of the term is necessary in the scientific work such as this thesis. The terms that need to be affirmed in this thesis are as follows:

1. The formation of the spiritual attitude

The word formation meant is the process of internalization or effort made by the school so that the students' personality can be formed and have a good spiritual

attitude as it is expected in the curriculum 2013. While the spiritual attitude meant is the ability of the students to live and practice the religion they are embraced as contained in the core competence 1 (Ki-1) in the curriculum K-13

2. The basis of Al-Islam and kemuhammadiyah

Al-Islam and Kemuhammadiyah meant is the subject of special PAI which is only taught and characterized in the schools of Muhammadiyah. Al-Islam and Kemuhammadiyah become the basis for the school in shaping the spiritual attitude for their students.

3. The vocational high school of Muhammadiyah 1 Kepanjen

The vocational high school of Muhammadiyah 1 Kepanjen is under the protection of Muhammadiyah movement which has been using the curriculum 2013 since it was first in effected. This school is addressed at JL. KH. Ahmad Dahlan No. 34 Kauman Kepanjen.

F. The systematic of the writing

To simplify the discussion, the researcher compiled this research based on the systematic which is as follows:

CHAPTER I: Introduction. In this chapter will describe some of the sub-chapters that contain the background of the problem, the focus of the problem in the formulation of the problem, the purpose of the research, the benefit of the research, the term limit, and the systematic discussion

CHAPTER II: the review of the reference, in this chapter will explain about the theoretical study of several resources related to the research problem to help in analyzing, describing the research problem.

CHAPTER III: this chapter discusses about the research method including the research approach, the type the research, the research location, the data collection technique and the data analysis technique.

CHAPTER IV: Describe the result of the research that has been done

CHAPTER V: This chapter is the last chapter presenting the conclusion of the research result and the related suggestions.

